

THE ANTI-SLAVERY BUGLE.

From the National Era.
California Free!

Never did we pen a sentence more exultingly than that which embodies the great feature of the news from California yesterday. CALIFORNIA IS FREE, beyond cavil—she has framed her Constitution, and by an unanimous vote provided therein that "Neither slavery nor involuntary servitude, except for the punishment of crime, shall ever be tolerated in this State." All this is in precise accordance with our expectations, our advice, our assurances, for months past.—*New York Tribune.*

Why should the Tribune rejoice so much that California has expressly prohibited slavery? Was it not indifferent, a few weeks since, on this point? Was it not seeking to prepare the Whig party for an abandonment of the ground of positive prohibition, and for an assent to the admission of California with a Constitution silent on the slavery question? Did it not write:

"California and Deseret will come into the Union, no matter whether this year or next, no matter even if without express prohibition of slavery in their Constitutions—as Free States, with no law authorizing one man to hold another as his chattel, and with no shadow of probability that such a law can ever be enacted?"

When it knew that in this country slaveholders claimed to carry slavery wherever there was no positive law against it? Why this extra shout of triumph on the part of the Tribune over the express prohibition of slavery by the Californian Constitution, if no prohibition would have answered just as well? Most fortunate is it for the cause of Freedom in our Pacific empire, that its Constitution was formed before the people there could know of the change of position in the Tribune and the party it represents. Had there been a telegraph to carry this intelligence to California before the adoption of the express interdiction against slavery, the probability is that it never would have been adopted. For, anxious as the people there are to obtain a recognized government, could they have been assured of the support of the Northern members of Congress, for a Constitution silent on the slavery question, it is hardly probable that they would have inserted any provision that could hazard the support of the Southern.

"There never was any serious danger that such a population as has been suddenly attracted to California, together with such as was found there by our people, would ever deliberately establish and legalize slavery."

No thanks to time-serving politicians in this country. The result is mainly to be attributed to the Anti-Slavery and Free Soil movements. The Abolitionists for many years had been plying the public mind with arguments and facts calculated to awaken its sensibilities on the subject of slavery, so that the moment it became manifest that a vast extent of new territory was to be acquired, with the design, ill-conceived as it now seems, of the sudden introduction of the Wilmot Proviso sent a thrill through the heart of the People. That was a movement which gave utterance, in a practical form, to the deep-seated convictions of their understanding. From that hour, the agitation of the question spread these convictions among the most indolent, and, as if Providence were determined to co-operate with an agitation, which had for its object the consecration of the New Territories to Freedom, impetuous men, who had been for centuries, were suddenly revealed, attracting to our Pacific coast, in the course of a few months, a population that would, at another time, have been as many years congregating there; and this population, too, from the free States of the Union, which, at the moment, were all alive with Anti-Slavery sentiment. Had it not been for the discovery of gold, the Territory would have been slowly settled, and slave-owners would then have stood on equal chance with non-slaveholders; but men encumbered with property, especially with "human chattels," in the general rush which this discovery occasioned, were fairly distanced by emigrants owning nothing but themselves; so that in the course of a year enough non-slaveholders from the free States, carrying with them the ideas produced by the Free Soil agitation, and the conviction that the people of the North would never consent to the admission of California, except as free territory, were settled in that country, to battle the plot for converting it into a slave market. But, we again ask, would such have been the result, had the views now entertained by the Tribune and its brother Whigs, then prevailed among people of all parties at the North? Never.

It will be observed that we proceed on the assumption that the final action of the Convention in California on the subject of slavery, will conform to its action in Committee of the Whole. This is highly probable, tho' not certain.

But, let us not deceive ourselves: this question of Slavery in relation to the Territories is by no means settled. We only begin to see the dawning of the day—a day which may yet be turned into night.

Were there no other Territory but California—were its boundary distinct, its area of reasonable extent, we should entertain no doubt of its easy admission as a State, with a slavery-excluding Constitution. The members of Congress from the free States would be united, and perhaps few Senators and Representatives from the South would so far trample under foot their favorite doctrine of State rights, as to vote against it.

The question, however, will not be presented in this simple form. California comprises an area of 448,000 square miles: what shall be the boundaries of the new State? At the latest dates, the Convention had not settled the question. Deseret in her Constitution strikes out a boundary which gives her a port on the Pacific, and nearly three-fourths of the present Territory of California. In examining the various projects of boundary, submitted in the California Convention, we find none that proposes to take less for the new State than half of the territory, and the entire Pacific coast. We presume the Territory of Deseret will be carefully excluded from all access to the coast.

Now, the Territorial Government of the latter will be submitted to the same Congress, which will be called on to decide upon the State Government of the former. The one expressly excludes slavery; the other says nothing about it, and thereby virtually tolerates it. Is it to be supposed that slaveholders will acquiesce in the admission of a State which, grasping the larger portion of the territory, shuts slavery out of it, without an attempt to extend the boundaries, and

compel the recognition of the Government, of a Territory, which in fact leaves open the door to slavery? It is obvious that the question, so far from being settled, is now so complicated and circumstanced, as to furnish the upholders of slavery an opportunity for enforcing a most dangerous compromise.

Who advised the People of Deseret to form a Territorial, instead of State Constitution? And how happens it, that emigrants as they are from free States, they have studiously omitted any reference to slavery in their new Constitution? Are the opponents of slavery-extension willing to recognize and establish the Territorial Government of Deseret, with the *Proviso*, because California has prohibited slavery? Have they not hitherto rejected all projects of compromise, and will they now give up one-half or more than half of the Territory of California to slavery, for the sake of saving the other?

It is clear that the whole subject will come up in a new form, under new relations, and in such a way as to threaten a most ruinous compromise. We hope the Tribune, amid its rejoicing, will not overlook the perils which yet threaten the cause of Freedom.

Need we add, that the question will be further complicated by the boundary controversy between Texas and New Mexico.—When Mr. Polk ordered Gen. Taylor to the Rio Grande, the whole Whig party, South and North, protested against the act, as an outrage on the soil of Mexico; and during the progress of the war that followed, both wings of the party united in denying the absurd claim of Texas to the country between the Nueces and the Rio Grande.

But the war having resulted in the acquisition of new territories, the Southern wing of the party has undergone a sudden conversion, and now sustains the claim of slaveholding Texas, which, if allowed, swallows up the better portion of free New Mexico.—At least, so we infer from the attitude taken at the last session of Congress on this subject by the Whig representatives from the South. Their policy will doubtless be that of their successors in the next Congress, and we shall see the entire slaveholding delegation standing up for a claim which, if enforced, robs new Mexico of one-half her domain. Some of the citizens of Texas have already pledged themselves to maintain the claim by force, against even Federal authority, and Members of Congress from the slave States, in full view of the fact that the Supreme Court of the United States have just decided a question of boundary between Missouri and Iowa, ridiculing the idea of a sovereign State submitting to this tribunal its claim over its own assumed territory! What makes the matter worse, is, that the Democratic party, North as well as South, driven by party necessity to sustain the claim, were involved in the support of the Texas claim, although perhaps the majority of them believed it to be untenable.

Here is another question of great difficulty and danger, which will complicate still more formidably the questions just noticed. In the face of these facts, how can any one dream that the great subject which has so long agitated the American People, is disposed of? Politicians, anxious to keep peace in their respective parties, or to suppress all movements calculated to disturb or embarrass the Administration, may try to soothe the public with this agreeable illusion, but no honest or intelligent man will be imposed upon.

From the Pleasure Boat.
Slavery is a Violation of Rights.

How selfish, how inhuman, how utterly destitute of mercy and right principles must be that individual, community or nation, that can admit the right of man to claim property in the flesh and blood, and sinews and bones of his fellow-man, or to exact the fruits of his labors without return, and compensation! Who gave our fathers the right to visit a distant land, capture and enslave their equal brothers, sell them in the shambles like brutes, or chain them down to a life of toil, and live sumptuously on the productions of their unrequited labors? Who gave the people of this generation the right to hold in bondage the children of those whom their fathers stole? Who gave the government of this nation the right and power to sanction laws in favor of such diabolical deeds, to let the nation's jails for slave pens, and permit government officers to become bloodhounds, to hunt down such as dare escape from outrageous wrongs? Who gave the right?—Can any answer? Think ye who lend your influence to support the government of this nation—who gave you the right to aid in such gigantic wrongs? If you cannot answer these questions to the satisfaction of your own consciences, if you cannot produce permits from the God of nature, sanctions from the throne of eternal right, to bind, rob and sell your weaker brothers, ye are verily guilty of their blood. I can hardly restrain expressions of deep, soul-stirring abhorrence when I reflect that in this nation of high professions and loud boasts of all that is holy, the right of man to oppress his fellow-man is for a moment admitted. Slavery is a horrid stain on the national character; her jails are the shambles where human flesh-mongers sell their Christian brothers and sisters to the highest bidder; her churches are brothels, where priests and laymen glut their lusts on their helpless victims, and still hold their standing as pious, humble, pure-hearted Christians; and all, in every section of the nation who lend their influence to support a government that permits slavery, are guilty of aiding in all manner of abominable sins that ever disgraced the earth. I know this is severe, but I know equally well that it is not severer than the truth. I verily believe that if all who read this paper could see the monstrous injustice of slavery as I see it, they would be torn limb from limb before they would move a finger to support a government that not only permits, but even sanctions and protects it; they would be torn in pieces with red hot pinners before they would hold a standing in any church whose members are permitted to participate in such heinous wrong. Read the following from the Pennsylvania Freeman:

LIBERTY OR DEATH.—The St. Louis Union of August 20th, tells the story of a slave, a young colored woman, who was discovered concealed on board one of the steamboats from St. Louis to Cincinnati. The inhuman captain, supposing her to be a fugitive slave, secured and confined her, until leaving Cincinnati on his backward trip, intending to return her to her master. Learning that she was to be taken back, while passing down the Ohio, she broke from her confinement, and was drowned. While she was struggling in the water, the boat was stopped, and

great exertions were made to rescue her, but she sunk and was lost. "Whether she was a slave, or free," says the Union, "what led to the commission of the fatal act, and who she was, or where she belonged, remains a secret."

From the N. Y. Evening Post.
Non-Slaveholders in Slave States.

It has ever been the policy of slavery to deny education, social position, political rights, and even the means of living, to the poor white men, the non-slaveholders in the South. The planter takes his northern newspaper or his southern magazine, but no cheap literature is provided for the families of the poorer non-slaveholders, who comprise three-fourths of the white population of the Slave States. On this point, Mr. Wise spoke for the planter, when he said on the floor of Congress, "There is no newspaper published in my district, and I hope there never will be." The planter sends to the colleges of the North, or aids in building at the South expensive institutions, for the education of the sons of the wealthy; but the children of the poor must grow up in all the ignorance and degradation of semi-barbarism. In their country, the poor white folks are considered by the master, and even by the slave, as one step lower down in the scale of social life than either. There is no escape for these, while they continue in a slave State. Their minds are in a two-blighted state to learn any of the mechanic arts, or avail themselves of any modern invention. To labor by the side of the slave when they may, and starve or steal when they must, is their only resource. For political rights, even the right of suffrage—the only one they nominally possess—is legislated away from them, for the system of voting viva prevents it being an expression of their own will. In Kentucky, at this moment, they are just beginning to discuss the propriety of introducing the ballot; and in the slave States, they have now a man in jail, and hope to accomplish his death, because he has dared to come between the white slaves of the South and their masters—his only crime being the circulation of an address to poor white folks, showing them their rights, and how to get them.

Of the means of living allowed by the land and labor monopolists of the South to those that have "waxen poor beside them," we have hardly need to speak; the wretched remnant that do contrive to escape across the Ohio, and that are seen in one-horse wagons, in dog-carts, in go-carts, and on foot, making their way to the interior, tell the sad story not only of their own sufferings, but of the greater number left behind to minister to the wants of some to whom even the very slaves make contributions among themselves, and solicit charity among the planters.

Although these things have been and are yet true of the poor whites in the South, there is still hope for them. A little of the light thrown out by the printing press has reached them. They, too, have heard the echo of the shouts sent by the millions of Europe as they burst, although but for a moment, the chains they had for ages worn.—The imprisonment of Barrett is but one of a chain of events destined to wake the democracy of the slave States. Read an article signed "Union," recently published in the *Dauville (Va.) Register*, for the author of which editor voices is "from the pen of one of the first statesmen in the State." The intention of the article is to show that the objects of Mr. Calhoun and Mr. Garrison are one. I will transcribe for you a few extracts—first as to Mr. Calhoun and his schemes:

"Extremes meet. The ultraist of South Carolina, and the ultraist of Massachusetts, are holding out their hand to each other.—That the leaders of South Carolina are ripe for dangerous action, there is no doubt; and the only hope of escape, a faint one it is true, is that the people will repudiate their rash advisers. The State, weak as she is in numbers, in territory, and in wealth, is nevertheless potent for mischief."

On this point we think "Union" mistaken. Not even the politicians of South Carolina are so benighted as to hope to sustain, in this age of the world, a slave State as an independent existence, with no resources of freedom on which to draw, as need be, for character, or men, or money. Some of these difficulties are referred to in the paper, but the portion of the address most worthy of special notice is that which records the position and past efforts of the "poor folks" of the South to attain some of their rights.

"It is asked why the free laborer at present is not voting against the slaveholder?—The answer is at hand—the free laborer is in a hopeless minority. Give to him a hope of success, and you will find him with the new allies which disunion will give to him. Did not a very faint hope of success in 1832 draw out an alarming abolition vote in Virginia? Did not the great slaveholding county of Albemarle sustain the polls one of its Representatives who led the abolition movement? When asked how he came to be returned, his characteristic reply was, 'I appealed to the poor folks.' This appeal has always been responded to by the poor folks, and always will. Can any one point to a single individual in Virginia who has been weakened in popular favor by aiding with abolition in 1832? Is not McDowell, who won his first and greatest laurels as an orator by an abolition speech, cherished by the democracy? Has Preston lost caste with the whigs? Or has the Richmond Enquirer had its subscription list curtailed by the lapse of a single name?"

The drift of the address is to show the monopolists of the South, who hold twelve hundred millions in human flesh, and nearly all the lands, that the Whigs, the conservative party of the country, who go for things as they are, and not as they ought to be, can alone save them from yielding the government of the country to the masses, "each free laborer having the political power of a master of a hundred slaves." It is quite as useful in showing the free democracy of both North and South wherein lies their strength, and who are the enemies of freedom.

W. E. W.

AMABLE SENTIMENTS.—The Louisville Courier says:—
"Gov. Crittenden is censured severely for granting a pardon to Rev. Calvin Fairbanks, the negro stealer. The public generally believe the reverend villain should have been compelled to serve out every minute of his time."

Poor Fairbanks' whole offence was that of aiding some poor slaves in an effort to escape from slavery.

The Anti-Slavery Bugle.

I LOVE ALLEGHENY WHEN THERE IS CAUSE FOR IT.—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN THEIR BEDS.—*Burke.*

Salem, Ohio, December 1, 1849.

Rev. E. Smith's Address.

Rev. E. Smith delivered an address in the Allegheny Conference, held in October last, which, if we may judge from its tone and spirit, he seems to have regarded as an effectual refutation of the positions and arguments of the Disunionists—or as he prefers to call them—the Comeouters.

His propositions are:

1st. The Constitution of the United States is not pro-slavery.

2d. If it is, the Comeouters are as deeply involved in the damnation of sustaining slavery as the Stay-inners are.

3d. If the Constitution of the United States and the Government it authorizes, were as pro-slavery as the Comeouters say, yet Christians may rightfully and innocently remain in the Government and give it their sanction.

In defence of his first proposition Mr. Smith offers no new argument; but merely reiterates the assertions of Goodell and Spooner—that Slavery has no legal existence in the United States,—that it never had a legal existence in the Colonies prior to the revolution; or if it had that the Judicial Tribunals of England effected its death; and that finally, admitting Slavery to be legal in the States, the United States Constitution gives it no support.

These positions of Spooner and Goodell have again and again been fairly met, examined and refuted, as well by Liberty men, Free Soilers, Whigs and Democrats, as by Disunionists.—The Free Soil party, as a party, entirely repudiates them. Nineteen-twentieths of all the opponents of Slavery in the Nation, of whatever party, admit and believe that the Constitution requires the return of the fugitive slave, and in several other respects gives countenance and support to the system of Slavery as it exists in the States. Let the remaining twentieth read and weigh fairly and candidly the arguments of Dr. Baile, Wm. Elder, Wendell Phillips, and Wm. I. Bowditch, before receiving as conclusive those of Spooner, Goodell and Smith, and their number will be still further reduced.

Mr. Smith charges the disunionists with publishing "garbled extracts" from the Madison papers. This statement is a falsehood; and it is only by supposing him more ignorant of the subject he was discussing than any man ought to be under such circumstances, that we can suppose him honest in making it. The extracts referred to, contain everything found in the Madison papers touching those clauses supposed to give countenance to slavery—*punctation, italics and all.* We will give the charge, however, in Mr. Smith's own words:

The comeouters have published garbled extracts from the Madison papers, which they think prove the Constitution Pro-Slavery. But they have one extract which is on the left side. Oh, but it's a cooler. It seems that "service" was about to be employed in the Constitution, but was objected to and struck out for the reason that it denoted the condition of a slave—while service was inserted, because it expressed the obligation of a freeman.

Now, I ask whether a provision thus worded, and for those reasons, can be fairly construed as a trap to catch slaves—themselves being judges? Perhaps, as the Rev. Gentleman was himself about to misrepresent these papers, it was natural he should try to direct attention away from his own garbling and unfairness. From what he says about the words "servitude" and "service," any one unacquainted with the facts, would infer, that in the clause requiring the delivery of persons held to "service or labor," the word service had been substituted for servitude. This was by no means the case. The substitution referred to was made in Art. I, Sec. 2, of the Constitution. The phrase "those bound to service for a term of years," was originally drafted as "those bound to servitude," &c. The Madison papers, as well as all other testimony relating to the matter, clearly show that the clause requiring the giving up of fugitives from "service or labor," was intended to refer to run-away slaves. And Mr. Madison himself declared in the Virginia Convention, called to ratify the Constitution, that "this clause was expressly inserted to enable the owners of slaves to reclaim them."

Yet Mr. Smith in view of the Madison papers goes on to declare, that he does not believe the article referred to was ever intended by the framers to refer to Slaves! And asserts that such an application of it is "a perversion of its meaning and a prostitution of its design." The Rev. Gentlemen seems to have an astonishing faculty of believing without evidence, or rather against evidence. Had we this power to the extent which he seems to possess it, we might perhaps be able to believe him honest in his assertion.

In defence of his second proposition Mr. Smith affirms.—That the payment of postage, taxes, and duties, involves just the same countenance and support of the United States Government that voting does; and hence he concludes that comeouters, who pay these taxes, &c., are just as guilty—supposing it wrong to support the government—as though they also voted under it.

To this—which is by no means a new argument—we reply, that if it is wrong to sanction and sustain the United States Constitution and Government, then the fact—if it be one—that we fall short of our duty concerning this matter in some respects, is no reason why we should violate it in all. There are few persons—if any—living, who carry out in all their relations the principles of the purest morality. Shall we therefore be regardless of all right and justice? If we have not virtue enough to abandon every comfort, to endure all hardships, to yield up every selfish feeling and desire for conscience sake, shall we therefore abandon every idea of virtue? If it is wrong alike to pay tax and to vote, is he who does the one, necessarily as

guilty as though he did both? Certainly not. Such a one should be blamed, not for refusing to vote, but for consenting to sanction in any way a wicked Government. But it may be replied, that if voting is no more a violation than paying postage, taxes, &c., then as by the former he can benefit the slaves, while by the latter he only benefits ourselves, there is less excuse for the latter than the former.

This brings the question to one of mere expediency. Though not disposed to take the position just here, that a wrong may never be done for the purpose of effecting a greater good, we are safe at least in asserting that he who is already in the practice of one sin, had better not adopt the practice of two, unless he has very strong reasons for believing that a greater amount of good would result from such a course than from an opposite one. Now the example of those early abolitionists who have tried to carry on the cause of freedom, first by means of the Liberty party, then by the Free Soil movement, and recently by a union with the Democratic party, has by no means been such as to tempt us to follow in their footsteps. The effect of their course either upon their own Anti-Slavery life and character, or the cause of freedom, has not been to our mind the most desirable.

We are, therefore, by no means convinced, that by voting we could greatly benefit the slave; while we are quite sure that by using our moral power to create a public sentiment against the system that crushes him, we can do much for his redemption. Hence if, as Mr. Smith seems to think, we could only carry out our principles fully by dying in this country or escaping to some other—in either of which cases we could do but little for the slave—it seems to us that, if both voting and tax-paying be wrong and if it is right to choose between them, we have chosen "the better part," not for ourselves only, but also for the cause of freedom!

But, is it true that the act of paying postage, taxes, and duties, is the same in its moral character, with that of voting under the Constitution? Certainly not. Is not the act of employing the United States Government to carry a paper or a letter, and paying a fair price for it, the same as that of employing an individual at the same price to do the same thing? We see no difference. Yet no one considers he endorses the character of a man whom he employs to do an errand or a job of work for him.

The case of paying taxes and duties is perhaps different. Yet those who live in this country, and own property, cannot avoid the payment of taxes—nor can those who use what are generally called the necessities of life escape the payment of duties, direct or indirect.—Whatever is necessary then to our well-being and comfort, may we not rightfully obtain, even though the robber hand of a wicked government does wrest a portion of it from us? To deny this would be to deny the right of a man to yield up at the demand of a highway robber a portion of his money or goods with a view to preventing a greater injury to himself. It is understood in both cases that it is given, not of choice, but because it cannot be safely withheld. We are acquainted with those, however, who deny the right of a man thus to give his money to a robber even to escape death, on the ground that it is consenting, in a certain sense, to the crime. Such a one, and such only, could consistently condemn the act of paying tax for property to a wicked government, as the only means of holding such property, or that of paying duties upon the necessities of life, rather than to suffer from the want of them. As to paying tax or duty for articles not necessary to our comfort and well-being, as Mr. Smith hints some comeouters do, it seems to us wrong to buy such—tax or no tax.

Does the act of paying taxes, duties, &c., then, necessarily imply the same guilty sanction and support of a wicked government, such as that of the United States, as does the act of voting under it? Is there no difference in character between the deed of the highwayman and him who, to escape wounds or death, yields up to his demand a portion of his money? Are the subjects of a government who are robbed thereby of a portion of their property—which they yield rather than lose the whole, refusing to the government at the same time all voluntary homage or support—necessarily partakers with the members of that government in its crimes? Are the free colored people and others in this country who are forbidden by law to vote, yet hold property, responsible for the wickedness of the government, merely because they pay taxes and duties upon those things necessary to their subsistence? None will contend that they are. How then can those whose ideas of duty forbid their becoming members of the government, and are, morally speaking, as effectually prohibited from voting as any other class, be thus responsible? Let those who agree with Mr. Smith answer.

Who then constitutes the government of the United States? Those, we answer, who make the laws—who execute the laws—who conduct the government. And who are they? Not alone the Legislative, and Judicial, and Executive officers, but those who appoint them to do their work—the voters—these swear their agents to execute the Constitution and laws of the United States—to deliver up the fugitive slave—to protect within certain limits the hateful system of human bondage, and these with their agents alone are necessarily responsible for it. Those not allowed by law to vote, may implicate themselves morally in the guilt, by sympathizing with the government, and giving their countenance to its crimes; but those who withdraw from all participation in its wicked acts from principle, and disclaim all voluntary connection with it, are not thus guilty.

There is then, we conclude, a difference between voting and paying taxes and duties under the government—the same difference as that between the act of a highwayman who robs, and his victim who suffers. Really, it seems to us there is not a little of cool effrontery manifested by those who, like Edward Smith, attach them-

selves to the government—pledge themselves to aid it in warring from us, who discard and repudiate it, our money for its support—and then turn round and tell us that we who have been the unwilling victims of their base exactions, are as guilty in the matter as themselves! As well might the midnight robber declare, that the man whom he had attacked and forced to yield either his purse or his life, and who chose to give up the former, was as deeply as himself implicated in the crime of robbery.

We shall now pass to the third proposition upon which great emphasis is laid by the lecturer—indeed it seems in his estimation to be the death blow to comeouterism. "If the Constitution and Government are as pro-slavery as charged by comeouters, yet Christians may rightfully and innocently remain in the government and give it their sanction."

This is embodying in bold and unmistakable language, the popular religious idea, that individuals are not responsible for the sins and crimes of organizations. We presume the Rev. Gentleman would deem it a crime of no common magnitude for an individual to enslave or aid in enslaving his fellow-man, or to kill or rob on his own responsibility; but when he does so in connection with a number of others, it is right and he is guilty of no crime. Without wasting time to argue this monstrous proposition, we affirm that it always was, and always will be wrong to trample upon the rights of others or to aid and countenance those who do. We also affirm that it is impossible by any combination to destroy remove or lessen our individual responsibility.

It will be well however to spend a short time in looking at the evidence brought in support of this fearfully immoral doctrine. There never has been an outrage committed upon our race, no matter how vile and heinous but what has claimed the divine sanction. War, slavery, drunkenness, rape, incest, polygamy, fraud, lying, have all in their time been supported, commanded and approved by God, if we are to believe the men who claim to be ministers. We are sorry that Mr. Smith has adopted the same course to prove that "Christians may innocently do wickedly."

It is laid down as a principle, "that every thing we know about duty is derived from the Bible," and then shown that the Bible is in favor of the above proposition. We will not discuss that question. But ask Mr. Smith whether he believes it possible that men can long venerate a book which according to the showing of those claiming the right to expound it, is opposed to our own consciousness of right?

Mr. Smith appears very indignant at the doctrine of "inward light" and repudiates the idea that a man's reason was given him to judge all things. It is time that this assumption of the priesthood should be boldly met and repudiated. What good we ask would the Bible or any other Book do us, unless read, *reasoned upon* and understood by us. Much as reason or "inward light" may be scouted in profession, it is the standard by which Mr. Smith and every other divine determines the meaning and character of every thing with which they claim acquaintance. For the sake of giving our readers a specimen of the reasoning of our friend, we refer them to the following: "Without the Bible and by the aid of 'inward light' the Chinese are materialists—the Indian builds the ear of Jangernaut, and pours out blood as water. The Hindu widow by the 'light within' burns on her husband's funeral pile, &c."

The object is to show that the above notions and individuals reject a written revelation and depend on "inward light" or reason, and that we are in just the same predicament. But is the above true? certainly not, for the very deeds of blood and cruelty referred to are the result, not of a rejection, but a belief in a professed revelation or revelations from the Gods they worship, as expounded by the authorized clergy. And there is any truth in the proposition, *Christians* would do right were they to aid the Chinese, Hindu or Indian Governments in their wickedness, did they but reside within their jurisdiction. We appeal to you, would it be right to do so? You know it would not. Yet Mr. Smith says it might be done innocently.

The proof that Christians may support a wicked government is on this wise, "Daniel took office in a wicked government, much worse than ours; he did it voluntarily, Joseph and others did the same. God approved their course. They were good men, therefore we may do as now and be innocent as were they. We might write quite an article to show that these Governments were utterly unlike that of the United States, that the parties sustained very different relations, &c. But deem it entirely unnecessary. What could not be proved in the same way and by the same testimony? Abraham was an oppressor—denied his wife—exposing her to the worst of consequences, had adulterous connection with his servant maid, abused her afterward till she fled into the wilderness, then gave her up to a jealous court mistress to do as she pleased with her, then cut off one son, and gave all his property to the other, &c. Still he was the friend of God. Therefore we may hold slaves commit adultery, abuse our victims and cut off one portion of our family in favor of the other and be innocent."

Jacob and his Mother deceived Isaac by direct falsehood, and thus cheated Esau out of his birthright, deceived and outwitted Laban, until he transferred his entire property to himself, &c. But he was a good man. Therefore we may cheat and defraud and be innocent. Joseph was sold to the Government of Egypt. He saw a famine, took advantage of his position and the ignorance of the people to secure first the money for grain, then all their lands, and made the whole nation serfs, being on the lands of the monarch, subject unconditionally to his will. Yet he is cited as a good man, the favorite of Heaven. Therefore says Mr. Smith we may become the monopolists of all the money, land and persons within our reach and be innocent eye Christians!

David slew those murdered Uriah, and tormented his influence of the mo for the destruction mies down to the David was a man af fore we may murder stand in the way of cultivate the most innocent! All 'right Solomon said a go the largest Harom, Yet was the special w may say foolish of wives, keep two be innocent! To from the reasoning no crime that we Our attention is m ment:

Now hear Paul. "Let every soul be powers. For there the powers that be resisteth the ordinari resist shall receive For rulers are no but to the evil, W of the power? I thou shalt have pra For he is the mil good. But if thou afraid; for he bea for he is the minist execute wrath upon Wherefore ye mu only for wrath, bu sake.

For, for this cause they are God's ministers. They are the very Mr. Smith wishes these commands by the facts mentioned in made the weapon of where. The clergy u Italy, Russia, Germa the cry of revolt, to movement. The tori peculiarly active in ground and temper have it reiterated agai

We want to ask, Dal ers" that now exist as ordain an absolute m archy—a republic? Metternich of Austria Victoria of England, Z ca, God's Ministers? good! And must the fa must the Chartists of pealers of Ireland—the —the noble Kosuth, a receive DAMNATION the "powers"? Out blasphemy.

We may be charged reason. We plead gu call upon all to exercise animation of the facts interpretation of these as firm first, that the "p God for good; secondly shall be damned; thirdly to evil doers. We affirm under which Paul lived evil doers,—that this g to the great evil doers— if any, from that of N stood opposed to the w derers of our race,—that selves have been in all bers and grinders of the ernment, and Edward S engaged in an evil of the ning character from the instance. It has crushed of millions of Indians a thing of the masses of a beneath its influence. the teeth of endless fa world's history, that the a terror to evil doers.

In this government a and men-traders, to the monopolists? Is it a to C. Calhoun, and the o thousand men who rob, millions of their brethe are themselves among a ment, so far from being a gives political power in done; and the greater t oppression, the greater t terror to evil doers. Aye tribulation to that horro now occupies the preside

Fourthly, "A praise to Nothing can be more u government that gives p well? Was it the gov Paul lived? No, they man that ever lived—Jo they put him to death! tians do well? What p Did the Apostles the were their fate? How government given thea great work of well doing

W. L. Garrison has de declaring the right of the But what praise has he ers that be"? What hon red on him? or on the al Did Torrey do well? W for him? Did Drayton a What did these ministers Did they place him in son trust? Did they send h court as the man they del tory answers? What of Did he not do well when less—the outcast? They heart, and drank his warm the thousands of Abolition the government given Ed

THE ANTI-SLAVERY BUGLE.

Notes from the Lecturing Field.

WESTFIELD, Nov. 22, 1849.

The fields are indeed white unto the harvest, and there only needs efficient laborers to gather the whole of this part of the Reserve into the garner of Anti-Slavery. Few can conceive the deep interest that hundreds take in the great question of Liberty and Slavery. Never in my recollection was there a time when the ears of the people were open to the claims of humanity as at present. In almost every place may be found those who are anxiously inquiring, in other than a mere sectarian sense, "What shall I do—what shall the nation do to be saved?" Confidence in the popular religion, as also in the political parties, has been mightily shaken. The eyes of the people are directed to other than the above sources for deliverance, and they seem anxiously to await the advent of a redeemer or guide to lead them out from spiritual and physical bondage.

I am deeply convinced that the plan adopted by the Friends west of the Cuyahoga, in visiting and re-visiting the different counties and towns, must result in untold good. In fact, already a mighty agitation has commenced, and the cry is when will you visit us again?

After closing our meeting I went, accompanied by Allen Hisey, to Wellington, in Lorain county. This is quite a thriving little village with the railroad passing close to it. No church could be obtained for the meeting, so the meetings were held in the Town Hall—quite a commodious building. There is a Literary Society comprised of a large number of the intelligent citizens of the place. Its regular meeting was on the first evening of our visit to the place. A large number were in attendance, both male and female. I was invited to address the Society on the subject of Slavery, which of course I did.

Four meetings were held in the place—a good deal inquiry elicited. The politicians and church members felt quite excited. No wonder where they had never heard the views of the American Society presented before. We sold quite a number of books and obtained five subscribers for the Bugle.

Honorable mention ought to be made of Mr. Humphrey, a come-outer, at whose house we staid, and also of Mr. Herrick, a merchant, who treated us with all the kindness of a true man. They are very anxious to have a visit from H. C. Wright. I hope he will try to make Wellington and Sullivan in his way.

Our next meetings were in Sullivan, Ashland county. Something over two years since I visited this place, and although there is but little anti-slavery of the true stamp, still the Free Soilers differ from those in many places. They turn out to hear, and do much to encourage. The fact is, they owe all they are to the old organization. Before Stephen and Abby visited there, they could never cast but three Liberty party votes. Immediately after, the vote rose to near eighty, and now to one hundred and fifty. I spoke on Friday and Saturday evenings, and preached three times on Sunday.

The house was filled all the time, and the most intense excitement prevailed. The town seemed all in commotion—discussions in every corner and store, and tavern, were the order of the day. Most gloriously did the cause of "Pure Religion" prevail in the souls of the masses present—rooting up and destroying the old pro-slavery feelings so long cherished. The churches were all closed against us. The old cry of infidel raised. Meetings were held in every church. But in opposition to all, the glorious cause of Truth progressed mightily. In fact, the very efforts of the clergy to render us unpopular, only extends our fame and makes hundreds feel an anxiety to hear us. At the close I obtained eleven new subscribers for the paper.

From thence we went to Lodi. The prospect was very discouraging. Every thing looked dark. The church was there closed also. The first meeting in the Town House was large—the impression powerful. At the close, a Mr. Lomas, of the church, rose and stated the reason why he and others shut us out of the church, viz—our infidelity. He read the fourth resolution of the Berlin Convention to prove the whole Society infidel. I explained the reason of our joy in the decline of American religion, &c. All seemed on our side. This brother quoted Paul, where we are forbidden to bid heretics God-speed; not so much as to receive them into your houses. I showed what the tendency of such a doctrine was; that if all held such views of Christianity, every reformer or the bearer of higher truths, would be driven out from all shelter and must perish. Still he said if God commanded it he would do it. I replied that if all the Gods in the universe commanded me to do so, I would do no such thing. I proposed to speak on the subject of Christianity the next day if a place could be obtained. The church refused, when a gentleman rose and stated that the Free Mason Hall could be hired for three dollars. It was immediately resolved to go there. We did so. I unfolded Christianity to them as a great system of Humanity. The people saw and were glad. At the close, Mr. Ainsworth, a professed Deist, refused to take any pay for the use of the Hall!

In speaking of Christianity, a good brother of the Wesleyan order who has not felt over good towards me since I left the church, stated that he believed Christianity was to love our neighbor as ourself; and in the true spirit told me if I wanted land I could have twenty acres of his farm cheerfully. I know our friend does desire to know the truth and practice it. I told him with thanks that whenever I run ashore, I would gladly embrace his offer.

At night the meeting was very large. I took up the question of the formation of a Northern Republic. The meeting was all attention, and at the close I obtained thirteen new subscribers for the Bugle. The best thing for us is the closing of the churches, and the opposition of the clergy.

I had a pleasant visit from the Congregational Clergymen, at the house of Dr. Sill, at whose

home I staid. Mr. Longlen is a liberal man in his way, and may yet get out of his shell.

Yours, W.

Connection.—An error occurred in the notice of the Randolph meeting published last week. The time should have been Sunday the 23d, instead of Monday the 24th as stated. We are sorry the mistake was made, and hope this notice will reach those wishing to attend the meeting in time to set the matter right.

Anti-Slavery Meeting at Randolph. An Anti-Slavery Meeting will be held at Randolph, Portage co., O., on Sunday the 23d of December. An address is expected from ANN CLARK. SAM'L MYERS and other speakers will also be in attendance.

News of the Week.

Foreign Intelligence.

FRANCE.—The British Mail Steamer America brings intelligence from Paris down to November 1st.

On the 3d of October, the President communicated the following Message to the Assembly:

PRESIDENT BONAPARTE'S MESSAGE. At half-past five o'clock, M. Dupin communicated to the Legislative Assembly the following message from the President of the Republic:

"Monsieur le President—Under the grave circumstances in which we are placed, the accord which ought to reign among the different bodies of the state cannot be maintained unless by the existence of a mutual confidence, and unless they explain themselves sincerely to each other.

In order to give an example of that sincerity, I come forward now to state the reasons which have determined me to change the ministry, and to separate myself from men whose eminent services I am well pleased to proclaim, and to whom I owe friendship and gratitude.

In order to strengthen the Republic, menaced by anarchy from so many sides; to insure order more efficiently than has been done up to the present time; to maintain abroad the name of France at the elevation of her renown, men are needed, who, animated by a patriotic devotedness, comprehend the necessity of the single direction of a firm character, and of a clearly defined policy, which does not compromise power by an irresolution; of men, whose minds are as much filled with the conviction of my peculiar responsibility as of their own, and of the necessity of action as well as of words—(great agitation.)

For nearly a year I have given many proofs of self-denial in order that there might be no misunderstanding with regard to my real sentiments. Without rancor against any individual or against any party, I have allowed men of the most contrary opinions to arrive at power, but without obtaining the happy result which I expected from that arrangement. In place of effecting a fusion of different shades of opinions, I only arrived at a neutralization of force.

The utility of views and intentions was interfered with, and the spirit of conciliation taken for weakness. Scarcely had the dangers of the street been over, when the ancient parties were seen again to elevate their colors, revive their rivalries, and alarm the country by rousing disquietude.

In the midst of this confusion, France, uneasy because she cannot see any guiding hand, seeks the hand and will of the elected of December the 10th. But that will cannot be felt unless there be entire unanimity of ideas, and of convictions between the President and his ministry; and unless the Assembly itself joins in the thought of the nation as expressed in the election of the Executive power.

A whole system triumphed on the 10th of December, for the name of Napoleon is a complete programme in itself. It means at home, order, authority, religion, and the welfare of the people; abroad, national dignity. It is this system that I wish to cause to triumph by the aid of the Assembly and the people. I wish to be worthy of the confidence of the people by maintaining the constitution which I have sworn to observe. I wish to inspire the country, by my fair, straightforward dealing, perseverance, and firmness, with a confidence that business will revive.

The letter of the constitution has certainly a great influence on the destiny of the country, but the manner in which it is exercised has perhaps even more. The longer or shorter duration of power contributes powerfully to the stability of things, but it is only by displaying ideas and principles that a government can succeed in persuading society to reassume itself.

Let us, therefore, again raise up authority without interfering with real liberty. Let us calm the apprehensions that are felt by vanquishing bad passions, and by giving to all noble instincts a proper direction. Let us strengthen religious feeling, without abandoning the conquests of the revolution; and we shall save the country in spite of the parties, the ambitions, and even the infatuations, which our institutions may contain.

LOUIS NAPOLEON BONAPARTE.

The Journal des Debats, says: All the members of the Cabinet spontaneously declared that the President was perfectly at liberty to choose his Ministers as he thought fit, but that in their souls and consciences having fulfilled their duty with zeal and good faith, after the last vote of the majority, they could not tender their resignations.

M. Louis Bonaparte then gave them to understand that he no longer possessed his confidence, and that he intended to call other persons to his council. On retiring, the Ministers are said to have declared, with a laudable anxiety which does them honor, that until the new Ministry was formed, they would remain at their post to watch over the direction of affairs and the public safety—observing, however, to the President that they thought that in the present state of the public mind a ministerial crisis could not, without great danger, be prolonged more than 48 hours.

The following is the definite list of the new French Ministry, as published in the *Moniteur*:

General d'Hautpoul, Minister of War. M. Achille Fould, Finance. M. Roulier, Justice. M. Ferdinand Barrot, Home Department. M. A. de Rayneval, the Minister at Naples, Foreign Affairs.

M. Dumas, Commerce and Agriculture. M. de Parieu, Public Instruction and Worship.

Admiral Romain Desfosses, Marine and Colonies. M. Bineau, Public Works. General d'Hautpoul is charged, *ad interim*, in the absence of M. de Rayneval, with the portfolio of Foreign Affairs.

All the above belong to the majority of the Legislative Assembly.

AUSTRIA AND HUNGARY.—The punishment of death to the Hungarians is about to cease. The *Lloyd*, in making known the above adds—"The proceedings against those who are implicated will, however, be carried on to their termination. Certain categories also are to be formed, under which the accused are to be classed. In its effects the latter measure very nearly resembles an amnesty for those who are but slightly implicated."

ROME.—The Pope was to return to Rome on the 25th of November—the anniversary of his flight last year.

Domestic Items.

ELECTIONS.—New York.—The result of the New York election is now known. The officers elected are as follows:

Whigs. Secretary of State—Christopher Morgan. Comptroller—Washington Hunt. Treasurer—Alvah Hunt. State Engineer—H. C. Seymour.

Democrats. Judge of the Court of Appeals—F. G. Jewett. Attorney General—L. S. Chaffield. Canal Commissioner—Frederick Follett. State Prison Inspector—D. C. Clark.

The Senate is 17 whigs to 13 democrats; the House 65 democrats to 63 whigs.

Massachusetts.—The candidates for Governor are G. N. Briggs, G. S. Boutwell, and Stephen C. Phelps. Governor Briggs received the largest number of votes, but not a majority over the other two; hence, as was the case last year, he failed of an election by the people. The Legislature will probably elect him.

In the house the whig majority is larger than last year. In the Senate the whigs have elected 23 members; democrats and free soilers 13. Mr. Palfry is again defeated.

New Jersey.—The whigs have a majority of one in the Senate, and seven—some say nine—in the House.

Louisiana.—Joseph Walker, (dem.) is elected Governor. The whigs are supposed to have a majority in the Legislature.

Mississippi.—Gen. John A. Quitman, (dem.) is elected Governor.

Michigan has, as usual, elected a democratic Governor, and a large democratic majority in the Legislature.

Wisconsin has re-elected Gov. Dewey by a large majority. A large majority of the Legislature is also whig.

Tennessee.—Parties in the Tennessee Legislature are exactly equal, the whigs having a majority of three in one house, and the democrats in the other.

THE SLAVE CASE.—The U. S. Circuit Court, now in Session in this city, were engaged for several days last week, in trying the noted case of Driscoll vs. Parish. This was an action brought by the Plaintiff, Driscoll, for the price and value of certain fugitive Slaves whom he alleged, the Defendant, Parish, had prevented him from capturing. The facts on which the suit was founded, transpired in Scandinavia in 1845. We are not informed of the facts proven by the witnesses in the case, but understand that the jury returned a verdict of \$500 for the Plaintiff—Columbus paper.

SLAVERY IN MISSION CHURCHES.—The N. Y. Observer of Sept. 22d, has a long editorial on the late meeting of the American Board, from which we make the following extract:

"At an early stage of the meeting the Prudential Committee submitted the special report, (re-committed to them last year,) with an additional paragraph, containing the principle on which this question of Slavery in the mission churches is to be disposed of. It leaves it where it belongs, to the ecclesiastical bodies with which the missionaries are connected. This is the true ground."

Why does not the American Board wash its hands of this iniquity and have done with it. Surely such truckling to slavery only tends to prejudice all honest anti-slavery minds against it, and neutralize all the good which it aims to accomplish.—*Spy*.

The following question was left upon a physician's desk: Suppose a child "has running at the ears" for some time, and "nothing" does it any good—what is to be done for it?

Answer this and oblige Yours, &c. This is the Doctor's reply: If nothing does "any good" continue to do "nothing," as it is a very good rule to continue the remedy when it is doing "any good."

THE PHILADELPHIA RIOTERS.—Eleven of the persons connected with the late riots in Philadelphia were sentenced on Saturday to various terms of imprisonment, ranging from one to two years.

The second Term of Mr. T. Gibbons' Writing Class closed on the evening of the 28th ult. His next Term will open on Monday evening, the 3d inst. The Committee to examine specimens, at the late Term, awarded the Ladies' Premium to Miss Mary Ragan, and the Gentlemen's Premium to Mr. Chas. S. Cooper—they having made the most improvement.—Miss Catharine Alfred and Mr. A. B. Swartzell were accounted as second best.

Committee.—Miss Eliza Weaver, Miss Mary Lee, Miss Sarah B. Blackburn, Mr. M. Gantz, and Mr. J. A. Amblor.

PENMANSHIP.

Mr. T. Gibbons respectfully informs the Ladies and Gentlemen of this place that he has located himself for a time, and is ready to give instruction in this Science to all those who may favor him with their patronage.

Terms.—A single scholar Eighteen Lessons, \$1.00, Gentleman and Lady \$1.50; private instructions given on the same terms.

Writing Room, at the Green Street school-house, formerly occupied by Jesse Holmes. Salem, Nov. 3, 1849.

TO PRINTERS—FOR SALE! ABOUT 2500 lbs. of BOURGEOIS TYPE, about which the Bugle was formerly printed. A good bargain will be given. Apply by letter or otherwise, to JAMES BARNABY, Salem, Ohio.

TO TEACHERS AND OTHERS.

Pelton's Large Outline Maps. PERSONS wishing to obtain Pelton's Large Outline Maps—Pelton's Key to do., Navy's System of Teaching Geography, or Baldwin's Universal Pronouncing Gazetteer, can do so by applying to the subscriber, his residence near Damascus, Columbiana Co., O., or at

THE SALEM BOOKSTORE. These at a distance can have the Maps or Books forwarded to them by applying by letter to the subscriber at Damascusville Col. Co., O., or to Barnaby & Whinery, Salem, Columbiana County, Ohio.

Also, for sale at the above named places several Cases of SCIENTIFIC APPARATUS, for Common Schools. E. W. Nov. 24, 1849.

MEDICINE, SURGERY, &c.

THE undersigned being desirous of rendering the public their professional services, have associated themselves under the firm of THOMAS & GARRETTSON, in the practice of Medicine, Surgery, &c., and may at all times be found at their office, in Marlboro', except when necessarily absent. JOSEPH THOMAS, MARLBORO', Nov. 10, 1849.

60 BUSHELS OF DRIED PEACHES for sale by COPE & FILSON. Salem, Dec. 25, 1849.

PROSPECTUS OF THE

SESSION OHIO STATESMAN.

THE Legislature of Ohio and of the Congress of the Nation, are about to convene. From Washington we shall have Daily Telegraphic Reports and a regular Correspondent by mail, and between the two, our readers will have the earliest news and a general outline of the doings at the Federal city.

The sessions of the Ohio Legislature, always of deep interest to our people, will be of peculiar importance this Winter, owing to the vote of the people in favor of a New Constitution. If a single voter has neglected heretofore to inform himself on political matters, or has been negligent of voting, the time is now come when he should be so no longer. In the framing of a Constitution, by which we are all hereafter to be governed, every one should take part and aid to the best of his abilities in making it a good one. And there is no time to be lost, as the Legislature may decide to hurry this question upon us earlier than many may suppose.

Action should therefore commence at once. We have no desire to boast, or do injustice to others, but we think we can appeal to the public from past experience, with justice, to say, that the OHIO STATESMAN has been the only paper at the State Capital that has pretended for years to give any thing like full reports of the legislative proceedings; and we expect this year to give equal, if not greater attention to a full and impartial history of the doings of our law makers. To be remunerated for this great labor and expense, we expect a large, yes, a generous list of session subscribers. But to procure them we must rely on our friends throughout the State to aid in getting them up and forwarding them to us—and the earlier it is done after the receipt of this Prospectus, or a knowledge of our terms, the better; as it will give us time to enter them upon our books and estimate the probable amount necessary to commence with.

In addition to the legislative proceedings, the approaching Winter is the time for the meeting of the biennial Conventions of the political parties of the State, and the nomination of candidates for Governor. Every democrat will want the full proceedings of the 18th January Democratic Convention, one not less important than any that ever preceded it—one on which may depend the future triumph or defeat of our party. In fact, so important is the action of the approaching Winter in the politics of our State, that every man should feel interest enough in it to see that his neighborhood is supplied with the proper information. The old adage that "A stitch in time saves nine," is not less applicable to politics and public affairs, than in private matters.

TERMS OF THE SESSION OHIO STATESMAN: The Daily Session Ohio Statesman, \$2.00. Tri-Weekly " " " 1.00. Weekly " " " 60.

The session of the Legislature may be a short one, but if it should be, we shall continue to send our paper to the session subscribers for three months, or until the last day of February, and if against all probabilities it should continue longer than three months, we will continue sending until the close of the session, as we do not break the connection of the proceedings. To this our subscribers surely cannot object.

The Daily Session Statesman will contain a vast amount of matter during the Winter, of Legislative, Congressional and other proceedings. We hope to receive on the daily mail routes a liberal subscription, and to have a general circulation. It leaves no excuse as to cost, for any one to be without the full proceedings of all matters transpiring here at the State Capital, as well as at Washington City during the Winter months.

The Large Weekly Session Statesman for FIFTY CENTS only, will be crowded full of matter from the Daily, though occasionally condensed. It will no doubt, as usual, have a very large circulation.

Those who send us lists of subscribers will retain the pay of every sixth one for their trouble. Money sent by mail at our own risk. Write the names of persons and Post-office distinct to prevent mistakes. Names and money handed to members of the Legislature, will arrive in due time. S. MEDARY. Columbus, Ohio, Nov. 1849.

EARLESCAST-STELLHONESTROP FOR RAZORS AND SURGICAL INSTRUMENTS. A sure Remedy for all the Diseases to which the Razor is subject.

This article proves to be superior to any now in use, not only for restoring Razors to their original cutting state, but giving it a finer and smoother edge than any other article now in use. I will just say (notwithstanding facts are stubborn things) that within the course of past I have met with Razors laid by as useless, supposed to be worn out, others become too soft, others crumbling on the edge, and on applying them to the Bone, restored them to their former cutting state; and I have only to say, if there is a Razor which has become soft from using, or crumbles on the edge, I have not yet met with such in testing more than one thousand of different stumps.

Manufactured by D. Earle, Portage County, Ohio.

Charles Frethy---Book-Binder! CONTINUES to carry on the BOOK-BINDING BUSINESS in all its different branches, at his old stand, on Main st., Cinchfield, Ohio, where he is prepared to do work with neatness and despatch. From his long experience in this business he pledges himself to give general satisfaction. [October 27, 1849.]

David slew thousands of his fellow beings, murdered Uriah to obtain his wife, oppressed and tormented his people. Lived under the influence of the most revengeful feelings, prayed for the destruction of those who were his enemies down to the third generation, &c. But David was a man after God's own heart. Therefore we may murder thousands, slay those who stand in the way of the gratification of our lusts, cultivate the most diabolical feelings and yet be innocent! All 'right' says this divine.

Solomon said a good many foolish things, kept the largest Harem, revelled in licentiousness. Yet was the special favorite of God. Therefore we may say foolish things, live with hundreds of wives, keep twice as many concubines, and be innocent! So we might go on and show from the reasoning of Mr. Smith that there is no crime that we may not rightfully commit. Our attention is next called to the New Testament:

Now hear Paul Rom. xiii. 1—6. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience's sake."

For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing."

Mr. Smith wishes it to be understood that these commands by Paul are imperative, and the facts mentioned undeniable. This has been made the weapon of the priesthood in all lands. It is made the strong-hold of despotism everywhere. The clergy use it in England, France, Italy, Russia, Germany—everywhere to stifle the cry of revolt, to put down every reformatory movement. The tories of the revolution were peculiarly active in the use of these weapons, ground and tempered to their will. And we have it reiterated again and again among us.

We want to ask, Did God ordain all the "powers" that now exist as his ministers? Did God ordain an absolute monarchy—a limited monarchy—a republic? Are Nicholas of Russia, Metternich of Austria, Pope Pius of Rome, Victoria of England, Zachary Taylor of America, God's Ministers? Are they Ministers for good? And must the fathers of the Revolution—must the Chartists of Great Britain—the Republicans of Ireland—the Republicans of France—the noble Kosuth and his brave comrades, all receive DAMNATION because they resisted the "powers"? Out upon such monstrous blasphemy.

We may be charged with daring to assert our reason. We plead guilty to the charge, and call upon all to exercise their reason in the examination of the facts in this case. In the interpretation of these sayings of Paul it is affirmed first, that the "powers" are ordained of God for good; secondly that they who resist shall be damned; thirdly, that they are a terror to evil doers. We affirm that the government under which Paul lived never was a terror to evil doers,—that this government is not a terror to the great evil doers—that few governments, if any, from that of Nero down to this, ever stood opposed to the wholesale tyrants and plunderers of our race,—that the governments themselves have been in all ages the organized robbers and grinders of the people—that this government, and Edward Smith knows it, has been engaged in an evil of the worst and most damning character from the first moment of its existence. It has crushed out the lives and hopes of millions of Indians and Africans, to say nothing of the masses of others who have fallen beneath its influence. Yet we are to believe in the teeth of endless facts, in the face of the world's history, that the "Powers that be" are a terror to evil doers.

Is this government a terror to men-stealers and men-traders, to the murderer and land-monopolists? Is it a terror to Z. Taylor, to J. C. Calhoun, and the one hundred and thirteen thousand men who rob, crush and destroy three millions of their brethren? These very men are themselves among the first in the government, so far from being a terror to evil doers, it gives political power in proportion to the evil done; and the greater the deeds of blood and oppression, the greater the honor conferred. A terror to evil doers. Ay! How terrible the retribution to that hoary-headed murderer who now occupies the presidential chair!

Fourthly, "A praise to them that do well." Nothing can be more untrue. Where is the government that gives praise to them that do well? Was it the government under which Paul lived? No, they did not praise the best man that ever lived—Jesus of Nazareth—but they put him to death! Did the early Christians do well? What praise did they obtain? Did the Apostles themselves do well? What was their fate? How much praise has this government given those who are engaged in the great work of well doing?

W. L. Garrison has done well in fearlessly declaring the right of the slave to his manhood. But what praise has he received from "the powers that be"? What honors have been conferred on him? or on the abolitionists generally? Did Torrey do well? What did the "powers" for him? Did Drayton a Godly—a Divine act? What did these ministers of God do to him? Did they place him in some post of honor and trust? Did they send him to some foreign court as the man they delighted to honor? History answers! What of poor old Van Zandt? Did he not do well when he sheltered the houseless—the outcast? They crushed his poor old heart, and drank his warm blood! Passing by the thousands of Abolitionists, what praise has the government given Edward Smith for any

good deed he ever did? Yet this same man makes poor Paul declare that they that do well shall receive praise. The very opposite is, and has been true.

"They are continually attending upon this very thing." If we know anything of what the powers that be are continually attending upon, it is upon their own aggrandizement, their own popularity, the destruction of their political enemies—in a word, on the leaves and fishes of office.—in a word, on the leaves and fishes of office. But still we must obey, and it is the duty of Christians to support and take office in a wicked, inhuman, and devilish government!

Jesus Christ himself is made to sanction this most terrible of positions. He paid taxes—acknowledged the rightfulness of wicked governments, &c. Of course, the only reason Jesus Christ did not hold office in the Roman Government, was because he could not get it! He would have been content with any office from Tetrarch down to tax-gatherer. I will not argue this. We have too good an opinion of the Messiah to believe him both a liar and hypocrite.

We believe he occupied our position exactly. He paid taxes—he submitted, because the wicked, unprincipled Government compelled him to do so. Jesus of Nazareth was the foe of the government, and for this cause he was put to death. He was charged with treason, and the "ministers of God, for good," commanded his execution.

The next position of the Rev. brother is, that the Comeouters are only using the Anti-Slavery cause for the overthrow of the Bible. And he complains that they do not write arguments and books in the defence of the Bible. Is it any wonder, if the Bible teaches the doctrines held by the American Clergy in general, and Edward Smith in particular? We publish such books as we think the people will read, and were we to write such Bible defences as our assailant, we believe the people have sense enough to let us keep them for our trouble.

"The Bible is the sword of the Lord—God gave us this weapon to slay the monster with." And yet, with the Lord's sword in their hands for centuries, the monster has fattened and increased fifty-fold; and it must exist forever, if Mr. Smith's view of Bible morals is correct.—But is it true that Comeouters do not use the Bible as an instrument to destroy Slavery? We appeal to the thousands who hear our lecturers, and read our books and periodicals, if they are not "mighty on the Scriptures."

But you publish no defence of the Bible—no Bible arguments against slavery—Parker Pillsbury writes against the Bible—they all reject the Bible from Garrison down to Pillsbury—every one of them discounts the Bible!

Such shameful profligacy is seldom equalled, certainly never surpassed. It is true, some of the members of the Anti-Slavery Societies—like Lyander Spooner, of his own party, to whom he is indebted for the little shadow of argument his address contains—reject the priestly pretensions set up for the Book. But we know of no man who rejects the Book—of none who do not make a better use of it than Mr. Smith.

The Society is charged with being responsible for "Pious Frauds." Has it come to this that if a man is a member of Temperance, Anti-Slavery, or any other society, he is to be debarré from expressing his views on any other question? And if he does, is the society to be held responsible? Monstrous! But Mr. Smith says as went into the Depository in Ohio and purchased Pillsbury's Book. In this Mr. Smith is as far from the truth as in most of his other statements. We have no Depository in Ohio.—The Am. Society has no more profit or control of the Salem Bookstore—where we understand the books were bought—than Mr. Smith has.—First, he would hold it responsible for the publication of a book of which it has not the slightest knowledge or profit, then charge the Society with the sin of a public Book-store for its sale! And then he asserts, that the Disunion Agents are circulating this book; while he himself is spreading it abroad! The keepers of the "depository" assure us that Edward Smith—who has bought it from them by the dozen—is the only man professing anti-slavery to whom they have ever sold it, except by the single copy!—Verily, Edward, thou wert hard pushed! At the same time we would inform Mr. Smith, that when he wants any more of those books, if he will go to the trouble to enquire, he can be furnished also at the Salem Book-store with as many Bible defences and Bible arguments against slavery, as he pleases.

But we must bring this article, already too long, to a close, by saying, that for a strong man, we are surprised at the folly of Mr. Smith's position. We hope our readers will bear in mind this Theologian's position,—That if the government is as bad as come-outers say it is, it is right to support it. What do the come-outers say of this government? That it is "a league with death and a covenant with hell."—This you may support and be innocent! n.

Serious Accident.

On Sunday afternoon last, Reuben Strickler of Columbiana in attempting to leap from his buggy (his horse having taken fright and become unmanageable) was thrown violently against a tree, and very seriously—if not fatally—injured. The accident occurred two miles from Salem on the New Garden road. Several persons who happened to be within sight when the accident occurred, carried Mr. Strickler senseless and apparently dead, to the house of Joseph Bailey. For some time no hope was entertained of his recovery—but for the last two or three days his symptoms have been more favorable.

CALIFORNIA MAILS.—The mails of California, which went out on Tuesday last, by the steamers Ohio and Crescent City, numbered nearly seventeen thousand letters, and upwards of twenty thousand newspapers.—The postage amounted to more than \$10,000.

